

A
SHORT
TREATISE OF THE
SACRAMENT OF
PENANCE.

*With the manner of examination
of Conscience for a gene-
rall Confession.*

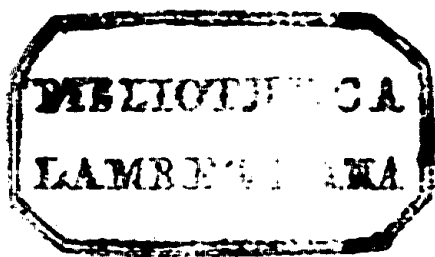
Wherunto is added another
Treatise of Confession, for
such spirituall or deuoute
persons, as frequent that
Sacrament.

Sett forth in Italian by the
Ren. Fa. VINCENT BRU-
NO *of the Society of*
JESVS.

1527.

BIBLIOTHECA

LAMBERTHANA



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A TREATISE OF PEN-
NANCE.

*What is the Sacrament of Penances:
and of the necessity of the same.*

Chap. 1.

First. **F**Or the comfort of such
as are truly penitēt, to
the end that they may haue some
knowledg of this so holosome a Sa-
crament, and a brieſe inſtruction,
how they ought to prepare them-
ſelues, for the obtaining of that
grace, which therein our Lord doth
viſe to beſtow, together with the
remiſſion of their ſinnes: I will in-
treat firſt in generall of this Sacra-
ment, what it is, & how neceſſary
and conuenient for our ſaluation:
And afterward what partes it hath
brieſly diſcourſing of euery one in

A 4

parti-

particular.

Second. Penance therefore is a Sacramente instituted by Christ our Sauicour, in the which by the ministry of the Priest, all actuell finnes are remitted, and all bonds dissolued, which concerned sinne, wherwith mans cōscience was in what maner soeuer intangled: the euerlasting punishment, also of hell, is pardoned, and part of that temporall punishment, which is dew to sinne, & sometimes all the same wholly, according to the disposition of the Penitent.

Third. Certaine it is that if man, after he was created by God in the state of Innocency, had conserued him selfe without the spott of sinn: he should haue had no necessity of Sacraments. But wheras by the transgression of Gods commaundement, he, together with all
his

his posterity made that miserable shipwracke: he was by his most mercifull Creatour succoured in the Euangelicall law, by the Sacrament of Baptisme, as by a first Table or board, wherwith the wretched man, hauing broken the ship of Innocency, might saue his life, and recouer the grace he lost. But because so many are the temptations and daungers of this tempestuous world, and so great our frailty, that often times it happeneth, that loosing by new finnes this first table of the grace of Baptisme, we returne miserablye to our owne drowning: our most benigne Redeemer, vnwilling to leaue vs without remedy, hath prouided for vs this Sacrament of PENANCE, as a second table, wherby we may be saued, and deliuered from the daunger of euerlasting death.

Fourth. Wherby we may gather how great the necessity of this Sacrament is. Whereas (according to the determination of the Council of TRENT) it is no lesse necessary for the saluation of such as haue sinned mortallye after Baptisme, than is the Sacramēt of Baptisme, for such as haue not yet ben regenerat. Wherfore, as of those, which are not regenerate of water and the Holy ghost, it is written, that they shall not enter into the kingdome of Heauen: So after the losse of the innocency of Baptisme If a man haue not recourse, and be taketh not him selfe vnto this table of PENANCE: without all doubt, vaine is the hope of his saluation.

Fifth. This Sacrament was also a most conuenient remedy, and very proportionate for our infirmities

tie: inuented by that heauenlye Physician, who had very well felte the pulse of our weake and feeble nature. Wherfore with his infinite wisdom he prouided conuenient remedies, opposite vnto our euell disposition: ordaining, that as the first man, after he had sinned, did hide him selfe, and excuse his sinne before God: So if a man would returne into grace: he should manifest & accuse him selfe before men. And, as a sinner transgressing the precepts of God, doth proudly exalte and oppose him selfe against God: so if he would obtaine pardon, he should humble and prostrate him selfe at the feete of another man: Also, that, as a man with his sinne, doth iniury and dishonour vnto God: So, if he would be forgiven by God, he should discover his soares & dishonour him selfe

selfe before men. And finally, that looke what things he had disordinately loued, and wherein he had taken delight: returning vnto Penauce, he should detest the same, and conceaue against the a deadly hatred.

Sixth. On the other side, although the rootes of PENAVNCE do seme at the first sight to be hard and bitter: yet notwithstanding, for the great profitt, which a man receiueth therby, the fruites thereof are most sweet and pleasant. For PENAVNCE doth make vs to returne into the grace of God, and vniteth vs with him in most strait friendship. Which reconciliation in such as deuoutlye receaue this Sacrament, is wont for to cause a singuler great peace and tranquillity of conscience, together with an exceeding great sweetnes of spirite.

Seuenth. Wherefore this Diuine remedye being so profitable vnto our soules: euery Christian (if he loue his owne saluation) ought to shunne the being long time enwrapped in his sinns: but so soone as he perceaueth that he hath incurred, any mortall filth: to runne without any delay to washe himselfe in this fountaine of the mercy of God: and this, not onely once a yeare (contenting himselfe only not to do against the precept of the Church:) but more often: for the great and many profites which the soule receaueth therby, & for the great daungers wherein she remaineth when shee suffereth herselfe to grow ould, with the burthen of sinne still lying vpon her.

Eighth. Fewer euells and damages there are, which mortall sinne doth cause vnto the soule, when

when it is harboured therein.

Ninth. First: at what time soever a man is in mortall sinne, whē afterward he falleth againe into the same, although it be with the very same circumstances: yet, is not this second sinn of equall fault with the former: but much more greivous: and consequētiye, the third, greater than the second: and so in order, infinitely encreaseth the fault, and punishment of euery sinn. And the reason hereof is: because how much more time God graunteth vnto the sinner for his conuersion and returning vnto his grace, so much the more encreaseth his ingratitude: whilest he vseth ill that time, and rather offendeth him with new sinnes every day more and more.

Tenth. The second euell is, because when a man remaineth in
one

one sinne, the way is made more easy for the fall into another. For as S. GREGORY saith, Such is the burthen of sinne, that if presently it be not amended: with the waight thereof it draweth a man for to committ another sinne: and this other, vnto a third: and so consequently there is made of many sinnes, as it were a chaine, of many linckes, wherof one draweth the other: and who pulleth one, pulleth all. For euen so a man, if falling into one sinne he doth not quickly arise: by litle and litle he falleth into many others.

Eleuenth. The third euell is, that he which is in mortall sinne, looseth all the good works which he doth: because they auaille not to obtaine any meritt of euerlasting life. And although he should afterward return into Gods grace:
not-

notwithstanding, they are all lost. Wherefore, without repentance of his sinne, he reapeth no fruite, neither of Aimes, nor of Praiers, nor of Fastings, nor of Indulgences, nor of Martyrdome it selfe, and shedding his bloode for Christ, if that he be not penitēt for his sinne: but onely such thinges are auailable for the obtaining of temporall benefittes, and as a disposition vnto repentance.

Twelfth. The last euell that sinne casteth vnto the soule: is, that alwaies the gate of Gods mercye and pardon is more shut against it. For vnto the sinner, there remaineth no other good or refuge, but onely faith, and hope of the mercy of God. But by how much the more he lingereth in sinne, by so much he is farther off from mercy, and approacheth vnto gods iustice:

alwaies

alwaies prouoking more his anger for to take reuenge of his sinnes.

Thirteenth. Finally: as we see it happeneth in exteriour thinges, that how much the more a spotte in a garment is suffered to continue, so much the harder it is afterward to take it away: and by how much the more seldome a man combeth and trimmeth his haire, by so much the more they are knotted together and filled with filth: So also a soule by how much the more it deferreth her purgatiō by Confessiō, with so much the more difficultye afterward it is clenſed & purged: and so much the more also it is intangled with the multitude of sinnes, and casteth it selfe into so great anxietye, that with great difficulty, by neuer so Skilfull a Confessor, it may be freed therof: and besides it ingendereth

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& nourisheth in it selfe the worme of conscience which although it should neuer feeble in this life: yet shall it in the hower of death bee more fiercelye tormented thereby: and much more afterward in the other worlde, where this worme shall neuer die, and the fier, wherewith it shall be burned shall neuer be exingished.

OF THE PARTES
of Penauce.
Chap. 2.

Here be three partes of the Sacrament of PENAVNCE, Contrition, Confession, and Satisfaction. For as a man in three manners sinneth and offendeth God, that is, with hart, wordes & deeds: So is it meere that he submit him selfe vnto the keyes of the Church,
in

in those very thinges wherewith he offended: and that he force him selfe to pacifie Gods wrath: first, with contrition of hart: secondly, with confession of mouth: thirdly, with satisfaction of workes.

Of the first part of Penauce
which is Contrition.
Chap. 3.

1. **C**ontrition, is a sorowe of the soule, and a detestation of sinne committed, because it is an offence of God: whome we loue aboue all things: with a firme purpose of chaunging of life, and not offending any more hereafter.
2. Whence we do gather that it is not sufficient for a man, that he may obtaine grace: only for to leaue sinne, or to make a purpose of a new life: But it is necessarye,
B 2 that

that he haue both the one and the other: that is. that he be sorry and haue a detestation of his life past: and withall make a firme resolution of sinning no more. And this sorrow, it is not necessary that it be sensible (although this is also very good and profitable, when it may be had) but that it be in the will: which taketh displeasure and detestation against the sinne committed. and resolueth to commit it no more.

3 This sorrow also, ought to be the greatest of all other sorowes: because euen as God, for that he is the chiefe good, ought for to be chiefly loued, and his loue must be preferred before all other things: So also sinne, by which a man offendeth God, is the chiefe euell: Wherefore it ought chiefly and aboue all things to be hated: in
such

such sorte that for nothing in all the world: no, not for to saue our owne life, it is lawfull any maner of way for to sinne: whereas our Lorde saith: *Who loueth his father or mother more than me, is not worthy of me: and, who seeketh to saue his life, shall loose it.* Wherefore a man ought to wishe, rather to haue suffered what thing soeuer then once to haue offended God, or euer more to offend him.

4 Finallye: it is necessary that the Penitēt cary an hatred toward all his sinnes committed, and be sorry for the same. For if he were penitent and sorrowfull for some onely, & not for others: this were not trew Penance, but counterfeite and feined, according to the saying of S. JAMES. *Who-soeuer shall keepe the while law but offendeth in one, is made guilty of all.*

B 3 5. Fur-

5 Furthermore: it is not sufficient, to the end that it may be true contrition, that a man do sorow and repent for that which is past: but he ought to make a firme and stedfast purpose of a perfect amendment of life: as we reade oftentimes in the Gospell, that when our Lorde had restored health or donne any benefitt vnto any person, he saied: *Go and sinne no more.*

6 To this Contrition also (if it be a true sorow, ioined with a purpose of amendment) appertaineth a resolution of making satisfaction vnto all such as we haue in whatsoever maner offended, whether it be in life, or in goodes, or in honour: Because as S. AVGVSTINE saith: Sinne is not remitted, vntill that which was taken away be restored: And also of remitting liberallye and pardoning iniuries which

which one hath receaued of another: our Sauour hauing saied: *If you forgive men their offences, your heavenly Father will forgive you also your offences: but if you will not forgive men, neither will your Father forgive you your offences.*

7 To conclude: for the perfection of this vertew, it is necessary that a man haue purpose to confesse all his sinns, at the least, those which be mortall: & to do the penance inioined him by the Priest.

*Of the second Part of Penance
which is Confession.*

Chap. 4.

THE second part of Penance, is Confession. For although Contrition of it selfe (if it be true Contrition) hath force for to take away sinne: yet because the Peni-

tent cannot be truly contrite, if withall he have not a purpose of Confession: and also because many times it happeneth, that a man, although he be sorry, yet wanteth that perfect sorrow which of it selfe is sufficient without Confession, for the obtaining of remission of sinnes, and the recovering of gods grace: therefore it is necessary, if he may that he go to Confession in dew maner vnto the Priest: to the end, that by vertue of the Keyes of the Church he may obtaine remission of his sinnes.

Of the Conditions of Confession.

Chap. 5.

Fower are the principal conditions of Confession, that it may be available. for it must be entire diligent, faithfull and obedient.

1 First it ought to be entire. because

Chap. 5 OF PENANCE. 19

because it is necessary to manifest vnto the Priest all the mortal sinns which a man hath committed, and wherof he could haue remembrance: expressing euery one in particuler, in the kind and number, as afterward shall be declared: procuring for to tell them in such maner, that the Confessor may vnderstand the greuousnes of euery one, and discern whether it bee Mortall or Venial. Besides, concerning venial sinnes, although they take not away Gods grace, but may be left untold without sinne: notwithstanding it is very well and profitable to confesse them also, as the custome of good and spirituall men doth teach vs.

2 The second condition is, that our Confession be diligent. that is, that before one goeth to Confession, he prepare him selfe with dili-

C gent

gent examination of his cōscience. which diligence euery one is bound for to vse, more or lesse, according to the time wherof he is to make Confession, and according to his owne estate, and profession.

3 The third condition of Confession is, that it be faithfull: that is, trew and sincere: not onely not sparing to tell any sinne which a man hath cōmitted: but also not accusing him selfe of thole, which he hath not committed, but telling the doubtfull things as doubtful: and the certaine, as certaine. It must also be faithfull: that is, plaine and simple, not arteficially composed: confessing sincerely all sinnes without excuse, or couering or diminishing any thing at all: remembering that which is written, *that our Lord geueth his grace vnto the humble.*

4 The

4 The fourth & last condition is, that it be obedient: that is, that the Penitent haue purpose of doing whatsoeuer shall be imposed him by his Confessor: of accepting the remedies for his sinnes which shall be prescribed: and avoiding all occasions of the same which he shall forbid him: likewise of making restitution, if he haue any thing which belongeth vnto others: or of making satisfaction vnto all such as he oweth the same vnto, for whatsoeuer respect: And finally of accepting the Penance geuen him by his Confessor.

Of the matter of Confession: that is, of those things which the Penitent is bounde to confesse: and first, of the kindes of sinnes.

Chap. 6.

C 2 The

THe Penitent ought to Confesse in particular al the kinds of mortall finnes. and that he may knowe, which is a mortall sinne, and which is not: He must vnderstand, that all those finnes, which are against any particuler precept of God or of the Church, are commonly mortall. Also, whatsoeuer is against the loue and honour of God, in any matter of importance or which turneth to any greeuous harme of our neighbour: is a mortall sinne, and he is bound to confesse it: obseruing in euery one of these kinds of sinns, that he ought for to cōfesse, not only that which he hath committed, by outwarde action, but also by thought, and by wordes.

Cōcerning the sinns of thought in three cases a man may sinn mortally, and is bound to confesse the same.

First, when, thincking of any matter of mortall sinne, he geueth consent with determinatiō of putting it in execution, if there were occation: although, afterward he do it not.

Secondlye, when a man doth not intend to execute the same, but onely willingly lingereth in that euell thought, consenting expressly to the delight therof.

Thirdly, when although he determined it not, nor haue expresse will to delight therein: notwithstanding, an euell thought representing it selfe vnto him, & he knowing it for such, he doth not drine it away, but lingereth some while in the same, and taketh delight therein. which sinne is properly called, *delectatio morosa*, that is lingering delight: For, although there be not expresse consent: yet, is there ver-

tuall consent. For, who seeth and knoweth that he hath fiery upon his garment, and will not quench it: it is a token that he desireth to be burnt thereby.

*Of the number of finnes.
Chap. 7.*

BESIDES the Kindes of finnes, a man must also confesse the number: that is, how ofte he hath committed any particuler kind of sinne. and when he doth not remember distinctly the number, he ought for to tell a litt'e more or lesse, as he can remember. if he cannot do this: yet let him tell how long time he perseuered in that sinne: and whether he was accustomed to commit the same so oft as he had any occasion, without resistance: and whether such occasi-
on

on happened almost euery day, or sometimes in the weeke: specifying as much as he may the times that it happened vnto him.

*Of the circumstances of sinne.
Chap. 8.*

IBESIDES the Kindes & numbers of finnes, it is necessary also to confesse the circumstances: which in generall may be reduced vnto fower principal heads.
2 The first is, when the circumstance maketh, that that sinn which of it selfe were veniall, doth become mortal: as if one in iest should take a thinge of an others, for to make him blaspheme: or shoulde steale a penny, with a will to take much more if he could: which will doth make, that that act which otherwise would haue bene veniall,
C 4 becom-

becommeth mortall.

3 Secondly, when the circumstance chaungeth the kind or nature of the sinne, causing that act, which was first a sinne of one kind to become a sinne of another kind, or of two kindes together. As a carnall sinne comitted with a married person, is adultrye: with a religious or vowed, is sacrilege: with one of the same kindred, is incest. as also for to steale in the Church, is Sacrilege.

4 Thirdly, when the circumstance doth multiplie the sinne, causing that one act is many sinns together. as if one shoulde eate fleshe vpon a Friday in Lent, or if committing one sinne in outward action, he should withall comit an other mortall sinne with his mind and thought.

5 Fourthly, when the circumstance

stance is necessarily to be expressed, in respecte of some satisfaction which the Penitent is to make: as, when the sinne may happen to be ioined with scandall, or notable harme or iniury of our neighbour, to whome therefore wee may be bound either to make satisfaction, or recompence.

6 But to the end that euery one may know more in particuler thes circumstances which he is bound for to confesse: he must obserue and expresse in his confession particularly these seuen circumstances.

7 The first is, of the person which doth sinne, or with whome the sinne is committed: whether the same be free, or single, or a virgine, or married, or religious, or vowed, or in holy orders, or ioyned in consanguinity, or affinity.

8 The second circumstance is,
C 5 of the

of the act it selfe, which is donne contrary vnto the law of God, or against our neighbour: of what quantity the same is, whether great or smalle: whether it were much that was stolne, or litle: whether the person offended were of great importance or no.

9 The third circumstance is, of the place: which in three cases is to be confessed. that is, when a man hath robbed, or shed blood, or committed any cōplete carnall act (although lawfull) in Church, or in any sacred place.

10 The fourth circumstance is, of the meanes which were vsed for the performinge of the sinne: whether it were done with prouoking and enuiling others to be ioined in the same, or to cōcurr ther-vnto, (when they were not so disposed of themselves:) or whether
sacred

sacred things, or other prohibited meanes were vsed in the same.

11 The fifth, is of the end which a man pretended in sinning, as when he stealeth weapons, to the end that hee may kill, or killeth, that, he may steale, or commit adultery & likewise when he doth or speaketh any thing for to induce others to sinne, or for any other euil ende, or intention.

12 The sixt circumstance is, of the manner in which he sinned: if secretly, or publicly: with scandall of others: or with force & violence: as to robbe with assaulting: and othr like manners which may happen.

13 The seauenth & last circumstance is, of the time: as if it were forbidden vnder paine of excommunication, that at such time none should commit such a sinne: In this
case

case a man were bound not onely to confesse the sinne: but also the time of committing thereof.

14 Finally although for to sinne vpon the *Holy-day*, is not a circumstance necessary to bee confessed: yet notwithstanding, when vpon some notable day, as were *Good-friday*, or *Easter day*, or at such time as a mā doth receiue of God, some special benefit, a man should commit any enormous sinne: it seemeth more secure in such case, that this circumstance of the time (which so much aggrauateth the sinne) be vittered in Confession.

Of certaine cases wherein the Confession is void, & to be reiterated.

Chap. 9.

1 **T**He first is, want of examination: when the Penitent knowing that he hath many sinnes
and

and hauing beene long time from Confession, hath not first examined his conscience, nor vsed any diligence to remember his sinnes. In this case, if the Confessor doe not supply the default of the Penitent: the Confession is voide. For it must needes be that he leaue vntolde some sinne or other, which he cannot remember: which were as much, as if he left it of purpose.

2 Secondly, when the Penitent doth tel an vtrueth in Confession, in any matter of Mortall sinne.

3 Thirdly, when the penitent omitteth of purpose to cōfesse some Mortal sinne, or such as he deemed Mortal: For if he did not esteeme it mortal, but after vnderstood that it was Mortall, it were sufficient to Confesse that sinne alone, without repeating the whole Confession.

4 Fourthly, when the penitent
hath

hath not firme purpose and determination to leaue some Mortal sin, or the occasion of that sinne in the which he findeth himselfe.

5 Fifthly, when the Penitent was fallen into some excommunication: & knowing it, did not first procure absolution from the same.

6 Sixthly, when the Confessor is an ignorant person, and the Penitent, not so sufficiently learned, that he can perfectly confesse, and yet notwithstanding hee knoweth the insufficiency of his Confessor, maliciously he choseth to Confesse to him. Because in this case, it is likely that there happen many errors, which haue neede of greater cure.

7 Seauenthly, when the Confessor could not giue *Absolution*: eyther because he had not iurisdiction: or because he was notoriously Excommunicate, and not tollera-
ted

ted by the Church, and the Penitent knewe thereof.

8 In all these cases aforesaide, the Penitent is not onely bonnd to make his Confession a-newe: but for the iniury which he hath done vnto the Sacrament, by Confessing euelly: he hath committed *Sacriledg*, and it is a most grieuous sinne.

HERE FOLLOWETH
the EXAMINE vpon the Ten
Commandements: in the which
are also comprehended al other
matters wherein a man may
sinne Mortally.

Of the first Commandement: that
is, of honoring God above all things.

Chap. 10.

Concerning FAITH: if he haue
beleued whatsoeuer the ho-
ly ROMAN Church beleueth: or
rather hath had some contrary opi-
nion:

nion: or with wordes, and exterior signes, hath made any shew of any infidelity, or heresie.

If he haue beene ouer-curious, in desiring to search the matters of FAITH: and if he haue doubted of any article of the same.

If he haue kept bookes, either of Heretickes, or for any other respect forbidden by the Church.

If knowing any man to be infected with heresie, and incorrigible by other meanes, he haue not detected him to whom he ought.

If he haue learned the prayers, & other necessary things, which euery Christiā is bound for to know: as are the cōmaundements of God, & the principal misteries of the faith.

If he haue giuen credit vnto, or vsed any sort of superstition, enchauntments, deuinings, either by himselfe, or by meanes of other.

If

If he haue procured by the way of lotts, for to finde out any theft, or to knowe any secret thing.

If he haue carried about him superstitious writings, for the hauing his health, or for other ende, or hath induced others to do the like.

If hee haue giuen credite vnto Dreames, or Southsayings, taking them as a rule of his actions.

If for too much presumption of the mercy of God, he hath committed any sin, or hath perseuered in euil, & deferred his amendment.

If in aduersities hee hath had more confidence in creatures & in worldly helpes, than in God.

If for too much distrust of the mercy of God, he hath despaired of the amendment of life, or of the remission of his sinnes.

If hee haue murmured against God, as though he were not iust,

or

or blaming his prouidence.

If for feare or other humane respect, he hath had minde to offend God, or not to doe that which he was bound for his seruice.

If hee haue cursed or blasphemed God, or his Saintes, & other Creatures: expressing all the manners and sortes of those blasphemies which he hath spoken.

If he haue exposed himselfe to any daunger of Mortall sinne, or taken delight of any sinne which hee hath donne in time before past.

If hee haue persecuted, or iniured with wordes, Deuout Persons: detracting vnto their good works, and beeing cause that they leaue them: and in perticular, if he haue dissuaded or hindered any from entring into Religion.

Of

Of the second Commandement, of taking the name of God in vaine.

Chap. 11.

IF hee haue sworne that which was false knowing it to be a lye, or doubting of the same, although it were in iest, or of a matter of small importance.

If hee haue sworne to promise any lawfull thing, which afterward he hath not obserued, or had not intention to performe it, at that time in which he did sweare.

If he haue beene cause that any did sweare false, or not obserue the lawfull oathe which he made.

If he haue sworne in manner of cursing: as men are wonte to say, if I doe not such a thing, lett such or such euell happen vnto me.

If he hath sworne to do any euil or any thing which was a sin: or not to doe any thing which was good.

If

If in iudgement he hath sworne false, or beeing asked by order of law, he hath not answered agreeably to the intentiō of the Iudge, or hath counsailed others for to doe the like. In which case not only he sinneth Mortally: but if there-of folowed any haime of his neighbour: he is bound to Restitution.

If hee haue had a custome of swearing ofte, without consideration or care, to knowe whether it were true or false.

If he haue made a vow of doing any good thing, & hath not cared to performe it: or hath deferred ouermuch the execution thereof.

If he haue made any vowe with a minde of not fulfilling it.

If he haue made a vowe of not doing any good thing: or of doing any euell thing, or of doing any good thing for an euell ende.

Of

Of the third Commaundement, of Sanctifying the Holy-Daies.

Chap. 12.

IF he haue not obserued the holy daies, but either done himselfe, or commaunded others to do such woorkes as are prohibited by the CHVRCH: or consented vnto those which doe the like.

If he haue omitted to heare a whole MASSE vpon the holy-daies commaunded, without lawfull cause, or hath beene cause that others did leaue the same.

If being present at MASSE vpon any holy-day commaunded, he hath beene for any notable time voluntarily distracted, by talking, laughing, or busying himselfe in impertinent thinges.

If hee haue not procured that those

those which bee vnder his charge doe heare MASSE vpon the holydaies.

If he haue not gone to Confession at the least once a YEARE, or haue not procured that others of his charge haue donne the same.

If hee haue gone to Confession, without necessary examination of conscience, or without purpose of leauing any sinne, or for shamefastnesse, or other humane respect, hath concealed any sinne: which is a most grieuous Sacriledge.

If euery yeare at EASTER hee hath Receiued: and that with conuenient disposition.

If with a conscience or doubt of Mortall sinne, he hath Recciued or Ministred anye Sacrament of the Church.

If hee haue fasted the LENT, VIGILS, & EMBER daies, beeing bound

bound thereunto, and if on such dayes hee hath eaten prohibited meates, or hath beene cause of others doing the same.

If for Gluttony he woulde not haue regarded to doe against anye comaundement: or if he haue eaten or druncke ouer largely, with notable detriment of his health: or if voluntarily he hath ben dronck.

If he haue violated the Church with any carnall sinne, or with shedding of blood.

If he haue incurred any excommunication: or whilest he was excommunicate, haue receaued any Sacrament, or bene present at the holy offices of the Church: or if he hath conuersed with excommunicate persons, or such as were suspected of Heresy.

If he haue done any iniury or irreuerence vnto Images, Relickes,
or

42 A TREATISE *Chap. 13*
or other sacred thinges.

If being bound to say his office, he haue omitted it, wholly, or any part therof: or in the saying of it bene voluntarily distracted.

If for slouth or negligence, he hath leste vndone any good worke vnto which he was bound.

*Of the fourth Commaundement,
of honouring Parentes.*

Chap. 13.

IF he haue borne litle reuerence to his FATHER & MOTHER, despising them, or offending them with Decdes or iniurious Wordes.

If he haue cursed his father or his mother, or detracted their good name, or dishonoured thē in their absence.

If hee haue not obeied his Parents, or Superiours, in iust matters
and

Chap. 13 OF PENANCE. 43
& such as might result to notable detriment of the family, or of their owne soule.

If when his Parents haue beene in necessity, he hath not succoured them, if it were in his power.

If deliberately hee haue desired their death, that he might haue the inheritance, &c.

If he haue not fulfilled their Testamentes and Last-Willes after their death.

If he haue loued his Parentes in such sort, that for their loue, hee hath not cared to offend God.

If he haue not obserued the iust Lawes & Decres of his Superiours.

If he haue detracted or spoken euill of Superiours, Ecclesiasticall, or Seculer, of RELIGIOUS persons, Priestes, Teachers, &c.

If hee haue not succoured the Poore, if he could, especially in ex-

D treame

treame, or gricuous necessity, or if he haue beene sterne or cruell vnto them, intreating them sharply with wordes or decdes.

If those which be FATHERS & MOTHERS, haue cursed, or wished euill vnto their Children.

Also if they haue brought them vp as they shoulde, teaching them their prayers & Christian Doctrine, and reprehending them, and correcting them, especially in matter of sinne, and occupying them in some honest exercise, to the ende they be not idle, & take some euell course.

That which is said of Children, is vnderstood also of Seruauntes, and other of the Family, of whom care is to be had, that they knowe thinges which be necessary, & obserue the COMMANDEMENTS of God, and of the Church.

.Of

Of the fifth Commandement:

Thou shalt not kill.

Chap. 14.

IF hee haue carried hatred towards any person, desiring to be reuenged: and howe long hee hath staied therein.

If hee haue desired any mannes death, or other great euill & damage, as well in his bodye, as in good name, honor, temporall and spirituall goods.

If he haue been angry with any person, with mind to doe him any harme, or to be reuenged of him.

If contending with others, or in other sort, he hath stricken, wounded, or killed: or commaunded, or consented vnto others to doe the same: or (beeing done by others) approued it, or giuen aide, counsaile, or fauour thereunto.

D 2

If

If having offended others, hee hath refused to demaunde pardon, or reconciliation: or haue not sufficiently satisfied for the offence.

If he haue refused to pardon, or to remitte iniuries to those which haue offended him.

If for hatred hee haue omitted for to speake vnto, or to salute others, although without hatred, yet with scandal of our Neighbor.

If in aduersities and misfortunes he haue desired death: or with fury and anger hath stroken and cursed himselfe, or mentioned the diuell.

If he haue cursed others, either alieue or dead: & with what intētiō.

If he haue sowed discorde, or caused enmity betweene others: & what harme hath ensued thereof.

If for hatred or enuye, he hath beene immoderately sorie for the good and prosperity of others, as
wel

well Temporal as Spiritual, or hath reioiced at any harme or notable damage of others.

If for anger he hath offended others with iniurious and contumelious wordes.

If he haue flattered others, praising them of any sinful thing.

If with his euell example, or counsaile, or with praising that which was euell, or reprehending that which was good, he hath bin cause that any man leste any good worke which he had begunne: or if he haue induced him to any sinne, or to perseuerance therein.

If he haue omitted for to correct and admonishe any person of any sinne when he coulede, & probably hoped thereby the others amendment.

If he haue giuen receipt vnto out-lawes, and murderers, or with

his counsaile and fauour, or otherwaies, assisted them.

If hee haue spoken euell of his Neighbor, manifesting any secret fault of his for to discredit him, or cause him other haime.

If he haue spoken iniuriously any ECCLESIASTICALL or RELIGIOUS person, wherein also there is *Excommunication*.

Of the sixth & ninth Commandement.

Thou shalt not commit Adultery.

Thou shalt not desire thy Neighbours Wife.

Chap. 15.

IF hee haue had dishonest & vn-cleane thoughtes, & voluntarily hath staied and delighted therein.

If with deliberate mind he haue desired to sinne with any Man, or Woman:

Woman: which sin is of the same kinde, of which the worke it selfe would be.

If with a libidinous entent hee hath behelde Woemen, or other persons.

If he haue spoken lasciuious & dishonest wordes, with intention to sinne, or to prouoke others vnto sinne, and if he haue hearde willingly and with sensuall delight such speeches.

If he haue actually sinned with any Woman: and of what quality: that is, whether a *Virgin*, or *Married*, or of *Kindred*, or *Affinity*.

If he haue with any person sinned against nature.

If he haue sinned with persons dedicated to God, either by holy *Orders*, or by *Vowe*, and if he himselfe had holy *Orders*, or *Vowe* of *Chastitie*.

If

If he haue touched vncleane lyce brute beastes.

If he haue sinned by himselfe, with any vncleannesse, and whether at that time he thought of any other person desiring the same: for in that case there be two grievous Mortall finnes.

If he haue touched vchastely himselfe, or others, or permitted the same.

If with desire of sinne he hath sent messages, letters, or presents, or hath beene a meane to induce others vnto sinne, or hath giuen counsaile or aide thereunto.

If he haue gonne to any place, or passed therby, with euil intention, for to see *Woemen*, & to be delighted in the, where he must tel of the daungers of sinne, to the which he hath exposed himself, & of the occasions which he hath not auoided.

If

If he haue had pollution, either in sleepe, or being a-wake, whereunto hee hath giuen any cause, or afterwarde voluntarily taken delight and complacence therein.

If he haue borne carnall loue to any person, pursuing the same with desire of sinne, and how long time he hath perseuered therein: and if by his occasion such person haue beene noted with any infamy: also diuers actes and finnes which happen between persons which beare such loue one to another.

Those which are *Married*, must examine themselves in particular, if in their minde, thinking of other *Woemen*, or with their intention, not making their ende the begetting of Children, but onely carnall delight: or with extraordinary touchings and meanes, they haue committed any sinne against the

D 5

end

end and honesty of MARRIAGE.

If he haue read Bokes or Histories which were lasciuious, or dishonest with sensual and carnal delight, or with danger thereof.

Of the seauenth and tenth Commandement.

Thou shalt not steale.

Thou shalt not desire thy Neighbours goods.

Chap. 16.

IF he haue take any thing which belonged vnto others, by deceit, or violence: expressing the quantity of the *Thefte*, and in particular, if he haue taken any sacred thing, or out of any sacred place.

If he holde anye thing of another, without the content of the owner, & doth not restore it presently

sently if he be able.

If for not paiment of his debtes, (when hee is able) his creditours haue sustained any damage.

If finding any thing he hath taken the same with mind to keepe it for himselfe: the like of those things which happen to come to his handes, which knowing that they belong to others, he hath not restored to whom he ought.

If in buying or selling, he hath vsed anie deceipte, either in the ware, or in the price, or in the measure, or in the waight.

If he haue bought of those persons which coulde not sell: as are *Slaves*, or *Children* vnder age.

If he haue bought things that he knewe, or doubted to haue beene stolen: or wittingly hath eaten of any such thinges.

If only in respect of selling vpon
trust

54 A TREATISE *Chap. 16*

trust, he hath solde for more than the iust price: or hath bought for lesse than the iust price, in respecte of paiment made before hande.

If he haue had a determinate will to take or to retaine, any thing of other mens, if he could: Or also, if he haue had a deliberate minde to gaine & encrease his wealth (as men vse to saye) by right, or by wronge.

If he haue committed any sorte of *Usury*, or made any vsurious contracte, or entered into any vniust trafficke, or partnershippe of merchandise.

If hauing wages, or pay for any *Worke*, or *Office*, he hath not donne it well and faithfully.

If he haue defrauded seruants, or worke-folkes of their hire: or deferred their paiment, to their hinderance,

If

Chap. 16 OF PENANCE. 55

If he haue moued any sute in law against iustice, or if in iust sutes he hath vsed any fraude or deceipte that he might preuaile.

If he haue plaied at prohibited games: or if in gaming hee haue vsed & wonne by deceipt, or hath plaied with persons which cannot alienate: as are, Children vnder age, and such-like.

If he haue defrauded anye iust impost or tolles.

If he haue committed anye Symony in what sort soeuer.

If he haue defrauded the *Church* of that which was due, as are *tithes* and such like.

If by vnlawfull meanes & euill information, he haue gotten anie thing which was not due vnto him, or hath vniustly hindered others from the obtaining of anye benefite or commoditie.

If

If he haue giue any help, or counsaile, or, in whatsoeuer other manner, a-betted to such as haue taken other mens goods: or (being able & bound thereunto) hath not discovered or hindered any theft.

*Of the eight Commandement.
Thou shalt not beare false
Witnessse.*

Chap. 17.

IF he haue borne any false witnessse in iudgement, or out of iudgement, or induced others to doe the like.

If he haue spoken any vntueth, with notable preiudice or hurte of his Neighbour.

If he haue detracted from the good name of others, imposing falsely vpon them any sinne, or exaggerating

aggerating their defectes.

If he haue murmured in weighty matters, against another mans life and conuersation, especially of qualified persons, as Prelates, Religious, & Women of good name.

If he haue giuen care willinglye vnto detractions and murmurings against others.

If he haue disclosed any grievous and secret sin of others, whereupon hath ensued infamy. Which although it were true, and not spoken with euill intention, yet is the speaker bounde to restore againe the good name.

If he haue vttered any secreete, which was committed vnto him, or which secretly he came to see, or heare, in which case a man is bounde to restore all dammages which afterward happen by such reuealing.

If

If he haue opened other mens letters vnlawfully, or for any euill ende.

If he haue rashelye iudged the deedes, or specches of his Neighbor, taking in euil part that which might haue bin well interpreted, and cendemning him in his heart of Mortall sinne.

If he haue promised any thing with intention to binde himselfe, & afterward without lawfull cause hath omitted to obserue his promise, which is a Mortall sin, when the thing which is promised is notable, or when for want of performance of the promise, our Neighbor hath had any losse or damage.

Of

Chap. 18.

IF that good which hee hath, (whether it be of Minde, or of Body, or of Fortune) hee hath not acknowledged as of God, but presumeth for to haue it of himselfe, by his proper industry, or, if hee thinke to haue it of God: yet presumeth to haue it by reason of his owne merits, not giuing to God the glory of all.

If he haue reputed vainely that he hath any vertue which he hath not, or, to be that which he is not, or, more than that which he is: despising others as inferiour vnto himselfe.

If he haue gloried in any thing which is Mortall sinne: as, for to haue taken reuenge, or to haue com-

committed any other sinne.

If to the ende that he might be esteemed and helde for a person of value, hee hath vaunted of any good, or euil, which he hath done (whether truely, or falselye) with the iniury of God, or of our neighbour.

If he haue beene ambitious, desiring inordinately honours & dignities, &c. doing to that ende that which he ought not.

If to the end that he may not be noted and helde of final accompt, or for feare of the speeches of men he doe that which he ought not, with scandall of his Neighbour: or neglecte to doe that which hee ought: as, to correcte and reprehende others: to conuerse with good persons: to goe to Confession, & to doe other CHRISTIAN workes.

If

If he haue stubbornly impugned the truth: or, because he would not submitte himselfe, or seeme to be couinced, if he hath obstinately defended his manifest errours, against his conscience.

If through arrogancye he hath despised others, doing any thing for their dishonour and despight.

If for haughtinesse and pride, he hath beene at excessiue charge, in Apparell, Seruauntes, Dyet, and other vanities, not conuenient vnto his estate.

Of other Mortall-sinnes, heare is nothing saide: because enough hath beene saide already in the
COMMANDEMENTS.

Besides al that which hath beene declared aboue, those which haue any speciall Office, Degree, or Exercise, must examine themselves

Chap. 18 A TREATISE 62

*selues of the defectes and finnes
which in the like estates & Ex-
ercises maie particularlye hap-
pen, according vnto the obliga-
tion which every one hath.*

*Of the third part of Penance, which
is SATISFACTION.*

Chap. 19.

THE third part of PENANCE,
is Satisfaction: the which is
nothing else but a full and entire
paiment of that which a man doth
owe for the finnes he hath com-
mitted. For two euells doth sinne
bring with it. The one is the spot
or fault: The other, is the PAINÉ,
or PUNISHMENT.

In Confession by vertue of the
Bloude of CHRIST which work-
eth in this Sacramēt, we are clean-
sed

Chap. 19 OF PENANCE. 63

sed from the spot or filthe, and the
fault is forgiven vs, & consequent-
ly we are deliuered from the euer-
lasting paine which was due vnto
the Mortall-faulte. But because it
doeth not alwaies happen, that
when the fault is pardoned, there
is withall released all the Tempo-
ral paine, but only the Euerlasting:
For the remedy hereof, Satisfac-
tion serueth: which when it is not
made in this life, it must of necessi-
tye be made in the other, in the
pains of *Purgatory*: which (as Saint
AUGUSTINE affirmeth) are so
great, that they exceed all the tor-
ments which the holy MARTYRS
haue suffered in this life.

All the sortes of Satisfactions are
reduced vnto these three only. Fa-
sting, or other corporall asperities:
Almes and Praier, the which are
correspondent vnto three good
things

things of a man: that is, the goods of the SOULE, the goods of the BODY, & Exterior goods. Wherefore with these three vertues, a mā doth offer vnto God a perfecte Sacrifice of himselfe, and of all that is with in him. For by Almes he offereth his External goods: with Fasting, he maketh a Sacrifice of his proper Flesh: & with Praier, he offereth his spirit & mind vnto God.

Allo these three maners of Satisfaction, are most conuenient for to extirpate the three principal roots of all sins: which are concupiscence of the Flesh, against which serueth Fasting: concupiscence of the Eies whereunto is opposite Almes: and pride of Life, for the remedy wherof we are to vse Praier.

Also euen as there bee three whome we offende by sinne, that is, God, our Neighbour, and our Selues:

Selues: In like manner, Praier serueth for to pacify God: with Almes we make Satisfactiō to our Neighbour: with Fasting we chastice our Selues.

And although this Satisfaction may be made two maner of waies: First, whē the sinner voluntarily of his own deuotiō doth any of these workes: Secondly, when the same woorke is enioyned him by the PRIEST in Confession. By both these waies maye Satisfaction be made for sinnes committed. Yet notwithstanding farre greater and more fruitefull is the Satisfaction which is made for obediēce of the CONFESSOR, in respect of the vertue of the SACRAMENT, whereof it is a part: then those Satisfactiones which are made by proper Deuotion. Besides, that such good workes as are donne voluntarily,

tarily, if a man be in state of Mortall sinne: neither then, nor after, when he returneth into grace, can auaille him for to make satisfaction vnto God: but the workes which are enioyned by the CONFESSOR, although they bee of no profite when they be donne in sin: yet notwithstanding, afterwarde when he returneth into grace, they be of great profite: and serue for the due Satisfaction for sinnes.

And albeit a man also may Satisfie vnto God for the same punishment which is due for his sinnes, by meanes of the fauours & INDULGENCES of the Church, when they be ta'en as they ought, that is, in state of the GRACE of GOD: yet notwithstanding hee ought not to neglect to helpe himselfe also with the aforesaid workes of Satisfaction, afflicting his Body with

with Fasting, giuing Almes, and occupying himselfe in holy Exercises of Praier and Meditation.

Finally all manner of scourges & chastisements which Almighty GOD doth sende vs, as Infirmitie, Pouerty, Persecutions, and other Tribulations of this life, (if a man take the with HUMILITY & PATIENCE) are of great force, not only for to Satisfy for the Temporal paines due for our sins, but also for encrease of Grace and Merite.

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 **ATREA**
TISE OF CONFES-
SION.

FOR SVCHE SPIRITVALL
PERSONS AS FREQUENT
THIS SACRAMENT

With a Meditation for the moſte
Holy Communion.

Of the profit of often Confession.

Chap. 1

 **OWE** great is the ne-
cessity of the Sacrament
of Confession, & howe
great profite it bringeth
vnto the Soules of the Faithfull,
which with Deuotion do frequent
it: much better is proued by that
which euery one doth trie in him-
E 2 selfe

false: than either can be exercised
 by Wordes, or declared in many
 Volumes. Wherefore CHRIST
 our Redeemer knowing very well
 the great necessity which we had
 of so holefome a medicine, would
 in the end of his Life, vnder the fi-
 gure of washing his APOSTLES
 Feete, leaue it vs, as it were in his
 last Testament, and by his example
 exhorte vs to vse the same: & this
 not onely for remedye of Mortall
 finnes, but also of Veniall. For that
 was the meaning of the same our
 LORD, when he saide, *He which is
 washed, needeth not but to washe his
 Feete*: That is, the condition of our
 fraile nature beeing such that it
 cannot long maintain it selfe with-
 out some spotte of Veniall sinne at
 the least: it is not sufficient that a
 man haue by this Sacrament clen-
 sed his Soul from the filth of Mor-
 tall

Chap. 1 OF CONFESSION 71
 tall finnes: but it is necessary to the
 ende that he may maintaine it al-
 together pure, that from time to
 time he washe also the Feete of his
 affections from the dust of Veniall
 finnes. Nowe although the autho-
 ritye of so great a MASTER, who
 was the institutor of this Sacra-
 ment, ought of it selfe to suffice to
 moue vs to the frequenting there-
 of: yet notwithstanding I iudge it
 expedient amongst the many pro-
 fits which doe resulte thereof in
 our Soules, to write heere a fewe,
 that these also may moue vs for to
 embrace more willingly, and to
 helpe our selues off so singular a be-
 nefite.

1 First therefore a man which
 doth often CONFESSE, and con-
 sequently doth often examine his
 Conscience, is more secure, (be-
 cause of the freshe memory which

he hath of his sinnes) to CONFESSE them all: and so to make his Confession sufficient & entire: wherefore he hath also greater securitie of the remission of his sinnes, & of the obtaining of the GRACE of God.

2 Those which often doe Confesse, partly because they were lately Confessed, or shortly after are to return to Confession: partly also because of the continuall purpose which they haue, and doe often also renew a Christian Life, and of not offending God: are more wary in keeping themselves from euill: more easily they rise againe, if they chaunce at any time to fall: and more stoutly they fight and resiste temptations.

3 By the frequenting of this Sacrament, a man doth alwaies obtaine greater light, not only for to
knowe

knowe his sinnes, be they neuer so little: whereas in a faire cloath, more easily are spied small spotted, thā in that which is foule & stained: But also, for to knowe the rootes of them, which are his euell inclinations and passions: Wherefore when the cause of any infirmity is once founde out, more easie is the cure thereof: & these persons now knowing themselves, knowe how more easily to keepe themselves from the occasions of sinnes, and to maintaine their SPIRITUAL health.

4 The oftner a man doth CONFESSE, so much the more through the vertue of the Sacrament, hee getteth alwaies greater grace. And by howe much more he increaseth in grace: so much the more capable doth he become, and more disposed to receiue yet greater grace

in other Confessions which followe: whence oftentimes it proceedeth that a sinner often going to Confession, for the number of acts which he doth of penance, encreaseth so much the more in this vertue, that after many Confessions he riseth againe (as Saint THOMAS noteth) with greater grace & fervour of charity, than he had first before he falled.

5 By CONFESSION, there is not onely obtained remission of sinnes, but in great part also the releasing of the paines due vnto the same sinnes: And this as well by the vertue of the Sacrament, as for that sensible paine of sorrowe, &, of that confusion & shame, which euery one hath in Confessing his sinnes. And it may happen that a mā so oft be Confessed, & receiue the Sacramentall Absolution, that
at

at the length (as saith S. THOMAS in the fourth booke of *Sentences*.)

There may remaine no paine at all for to suffer in Purgatory.

6 To frequent this Sacrament, is a great helpe, and giueth a great light vnto those which will make choise of an estate of life, wherein they maye more easily bee saued: And this, partly through the grace which so oft is communicated vnto them, whereby they are made more capeable of the diuine inspirations: partly through the light which the vnderstanding receaueth, by the which it may better knowe what is the will of God, & their greater good: Partly also for the Spirituall strength which is giuen to the will, for the accepting of that which is inspired as better: and finally for the continual counsaile and direction of the Confes-

Es

for,

for, by whom in the steede of God they are gouerned.

7 He that frequenteth this Sacrament of Confession, is neither so ofte, nor so grieuously tempted of the *Diuell*. For enen as the Spiders, doe not weaue their webbes, in the houses of riche persons, because they are often broken by such as continually sweepe them away: So in the Soules which are cleansed by often Confession, the *Diuel* cannot at his pleasure frame or make the snares of his temptations: but rather seeing that his deceiptes are often disclosed vnto such as can applye remedy, & that he cannot escape without losse & confusion, in the ende, he runneth away: because (as Saint IEROME saith) *Looky howe the power & force of a Traitor, is brought to nothing, when the treason is revealed: so those*
Infernall

Infernall Theeues doe runne awaye, when they perceiue that they are disconered.

8 By howe much the more seldome a man is Confessed, so much the more doth he loose remorse of Conscience, & becommeth insensible. In such sort, that those finnes which are indeede grieuous and Mortall, doe seeme vnto him of no importance: Wherefore with great facility he committeth the: whereas contrariwise, those which often are Confessed, do get so great warinesse and purty of Conscience, that they feele remorse of neuer so small finnes: which causeth that they abhorre all grieuous finnes, & not so easily fall into them.

9 Euen as those which seldome goe to Confession, because they are ordinarily in state of sinne, doe neuer finde peace, nor quiet, although

though they had all the consolations of the worlde: So on the contrary side, those which through the often vse of this Sacrament, doe maintaine themselves in grace, although they suffer perhaps many troubles of this life: Yet notwithstanding by reason of the testimony of a good Conscience, they alwaies enjoy an exceeding peace, contentment, and tranquillity of minde.

10 Even as those which of endeale with the Pnition, and followe his precepts, doe liue in good health, & the longer time. So those which often discover the infirmities of their Conscience vnto their Spirituall Pnition, and of him receive remedies and counsailes, according vnto which they gouerne themselves: doe more easily conferue the health of grace, & more securely

securely attaine vnto euerlasting Saluation.

11 The houre of Death being so vncertaine, by reason of the so-daine and infinite chaunces, which we see euery day doe happen vnto men: with a more secure Conscience, and with greater certainty of their Saluation, doe such goe out of this life, as are woonte often to be Confessed, they beeing alwaies prepared for to die: than those which hauing bin long time from Confession, and found vnprovided by death, either haue not time to make it, or if they doe make it, yet knowe not what it auaieth them, such Confession being made with small preparation, and often times rather for necessity than for any good desire. Wherefore concerning this pointe doth Saint AUGUSTINE say: If any man when he

he is in extremity of sicknesse, shall demaund the Sacrament of Confession, and shall receive the same, and so depart out of this world reconciled: I confesse vnto you that we will not denye him that which he demaundeth: yet doe we not presume that he departeth in good estate. He which whilest he is in health is reconciled, and doth Penance, & afterward continueth for to liue wel: this man goeth secure out of this life: But he which at the latter ende is reconciled, and doth not Penance, whether he depart from hence secure: I my selfe am nothing secure: yet do I not say that he shall be damned, neither also doe I say that hee shall be saved. This I knowe not, I presume not I promise not.

Finally all these great benefites & priuiledges, which (as Saint
BERNARD

BERNARD writeth) Those persons doe enioy, who forsaking the world, do retire themselues vnto a Religious life: are also communicated after a sort, vnto those which in the worlde frequenting the Sacramentes, doe leade a Spirituall life: that is, that a man, in this estate also liueth more purely, falleth more rarely, riseth more speedily, walketh more warely, is comforted more ordinarily, reposes more quietly, dieth more confidently, is purged more quickly, is rewarded more abundantly.

To this ende therefore, for the comfort of those deuoute Soules, which desire to conserue themselves without spotte. I haue made this brieft treatise, in manner of a Spirituall Glasse, in the which from time to time they beholding themselves, maye more easely deserve their

their defectes, although neuer so small: that they may afterward by

acte it selfe of Confession. Fourthly, in the purpose and meanes of

PAGINATION ERROR

their Conscience. Secondly, in sorrowe for their sins. Thirdly, in the
acte

of that day, whether he haue with
Thought, Worde, or Deede, offended

their defectes, although neuer so small: that they may afterward by Confession take them away and amende them: whereas the Spirituall persons which attend vnto puritye of life, and aspire vnto Christian perfection, ought with all diligence to keepe themselves, not only from Mortall sinnes, from the which nowe by Gods Grace they are wonte to abstain but also from Vniuersall sinnes: And withall, to be very carefull to bridle their passions, to reforme their affections, and finally to remoue as much as they maye out of their Soules all manner of imperfection.

Those therefore, which are wont often to be Confessed, ought especially in foure things to vse great diligence. First, in the examining of their Conscience. Secondly, in sorrowe for their sins. Thirdly, in the
act

Chap. 2 OF CONFESSION. 86
acte it selfe of Confession. Fourthly, in the purpose and meanes of their amendment.

Of the examining of Conscience.

Chap. 2

CONCERNING the first, that is, the examination of Conscience: it helpeth very much for Spiritual profit, that euery *Evening* before going to rest, a man collect himselfe a litle, & do foure things. First, that he giue thanks vnto our Lord for the benefites receiued, & particularly of that day. Secondly, that he Pray for grace and light to knowe his errors & faultes. Thirdly, that he examine his Conscience, running ouer all the actions of that day, whether he haue with *Thought, Worde, or Deede*, offended

ded God, or his Neighbour. Finally, if he finde himselfe in any thing culpable, that hee procure with repentance, and with a firme purpose of amendment, and Confession, to returne into Grace with his diuine Maiesty.

Besides this also, when a man is to go to Confession, let him take a litle time, more or lesse, according to the time since he was last confessed, and with greater diligence running ouer this examination following, let him gather all his defects & sinnes which he hath committed in all that time. Whereunto will be no small helpe for those which haue no great memorye, to note every day in the examination which they make at night, such fautes as they shall finde: to the end, that when they are to goe to Confession, they maye the better remem-

remember themselves, & by looking vpon them somewhat before, make their Confession with more peace.

The manner of Examination of Conscience.

Chap. 3.

FIRST, let him examine himselfe about his last Confession, if he omitted to Confesse any sinne for forgetfulnesse, or malice.

If he haue donne his Penance, and performed the counsailes and remedies prescribed him by his Confessour.

To-

*Towards God. And first by
Thought.*

Chap. 4.

IF hee haue had anye doubt or
curiositie in matters of FAITH,
or hath giuen credite to Dreames,
Sooth-sayings, or other Superstitions.

If he haue had that memorye of
God which he ought: particularly
in the MORNING when he riseth,
and the EVNING when he goeth
to rest: asking pardon of his
sinnes, and commending himselfe
with some PRAYER to his
Maiessty.

If in his troubles and necessities
he hath had confidence in GOD,
and yeclded him thanks for the
benefites receiued.

By

By Wordes.

Chap. 5.

THOSE that are bound to re-
hearse their Office, or other
Praiers: if they haue said them with
due deuotion and attention.

If he haue named vainlye the
name of God, or complained of
him, and of his prouidence, when
he was in aduersity: and if he haue
spoken with small reuerence of
Saintes, and of Sacred thinges.

If he haue sworne without re-
uerence or truth, or necessitye:
and what intention he hath had in
swearing.

If in anye accident concerning
the honor of God he haue omitted
for any humane respecte to say and
speake that which was agreeable
to

Chap. 6 A TREATISE 88

to his glorye : especiallye at such time as he coulde, and was bound to doe it.

If hee haue made any VOWVE which he hath not obserued.

By Deedes.

Chap. 6

IF on the Holy-daies he hath attended with particular care vnto Deuotion, and to the honour of God: and particularly if he haue heard MASSE, and procured that such as are vnder his charge, haue also heard the same.

If vpon the Holy-daies commaunded he hath labored, or caused others for to labour, or to doe any forbidden worke.

If

Chap. 7 OF CONFESSION. 89

If he haue kept the VIGILS, & obserued duely the FASTES of the CHVRCH.

If in respecte of his health, or of any other thing, he hath vsed any superstition.

Towardes his Neighbour. And first by Thought.

Chap. 7

IF he haue beene ready to thinke euill of others, and if in matters of importance, he haue made any rash iudgement.

If he haue borne hatred or rancour towardes any.

If hee haue desired death, or other harme, or hath had a minde to doe any displeasure to any man.

If he haue enuied others, beeing sorrye for their good, or reioycing at their euell.

If

If hee haue had any disordered affection, or sensuall, or carnall loue towards any person.

By Wordes.

Chap. 8

If he haue murmured, or detracted the good name of others, or falsly, or not with right intention, hath spoken euill of others, or reuealed their secret finnes.

If hee haue spoken euill of his Prelates and Princes, and murmured against them.

If hee haue giuen eare vnto others which did murmur, or speake of vnlawfull things, beeing cause with his harkening, that they went on in such speeches.

If hee haue omitted to vse due correction to his Neighbour, when he was bounde & able to performe the same.

If he haue spoken vntruethes, or with preiudice of others, exaggerated matters more than they were.

If hee haue spoken iniurious wordes, or mocked, or scoffed, or cursed others: or wished anie harme to his Neighbours, either alieue or dead.

Those which are Parentes, or Rulers of Families, if they haue cursed or wished any euill to their Children, or others of the Family, or if they haue not reprehended them when it was conuenient, nor procured to make them Learne whatsoeuer a Christian ought to knowe.

If he haue flattered others, or giuen them euill counsaile, prouoking them to euill, or hindering them from that which is good, or in anye other sort causing them to

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be

bee disolute, or to committe anye sinne.

If he haue spoken of such things as are lasciuious or vnseemely: and if heerein hee haue giuen anye euill edification, or scandall to his Neighbour.

By Deedes.

Chap. 9

IF he haue beene disobedient to his Father, or Mother, or Superiours, & haue not caried them that respecte and honour which is due.

Those which haue a Family, if they haue behaued themselves euill towards the persons thereof: or neglected to correcte them, in things

Chap. 9 OF CONFESSION. 93
things which concerne the offense of G o d, and the hurte of their soules.

If he haue suffered himselfe to be ouercome with choller: and if he haue donne, or caused any euill to others.

If he haue taken, or vsurped any thing of others, or reteined the hire of others, or broken lawfull promises.

If in buying or selling he haue vsed fraude and deceit: or in other sort damnified his Neighbour in Temporall thinges.

If hee haue omitted to giue Almes, and to succour the poore: according to his ability.

If for anye feare, or humane respecte, he haue lefte vndonne arie worke appertaining to the glorie of G o d, his Owne, or his Neighbours Saluation.

F 2 *Towards*

94 A TREATISE *Chap. 10*
Towards himselfe. And first
by Thought.

Chap. 10.

IF he haue esteemed himselfe of more worth, or goodnesse than others, for any inward or outward goods, which he thinketh he hath: taking therein vaine-glory, & desiring to bee for that cause more esteemed than others, or commended.

If he haue lingered in idle, vain, or ambitious thoughts, taking ther in delight: or desired inordinately Honours, Riches, Dignities, &c.

Concerning Chastity: if he haue had temptations of the fleshe, or any euil desire, or vnclen thoughts, in which he hath staied, or taken delight, not presenlye reiecting them.

By.

Chap. 11 OF CONFESSION. 95
By Wordes.

Chap. 11.

IF he haue willingly spoken of himselfe, & of his own affaires, amplifying, or praising the same.

Of idle iesting, or vnseemelye talking.

If for anye impatience, or despaire, he hath called on the *diuell*, or wished any harme to himselfe.

By Deedes.

Chap. 12.

IF with beholding, or toucing, or by other way, he haue giuen occasion of anye temptation: or if he haue donne any other sinne against Christian Modesty.

F 3

If

If he haue giuen occasion vnto any nightly illusion, or taken anye delight or liking therein.

Those which are younge, and especiall^ye Women: if they haue vsed superfluous dresse for vanitie, or with intention of pleasing others.

If in eating or drinking he haue made any excessse: or desired exquisite things, vsing ouermuch sollicitudes to satisfy herein rather his sense than his necessity.

Of the losse of T I M E, or euell spending thereof in vnlawfull Games, and other inconuenient pastimes.

If he haue conuersed with dissolute persons, which prouoke him to euell: or if hee haue entered into anye occasion or danger of sinne.

If he haue reade lasciuious, or
pro-

Besides all the aforesaid things: such as haue Offices, or particular degrees and exercises, must examine themselues of the defaultes which therein are wonte to happen, according to the obligation of euerie one.

Finallye concerning this EXAMEN, it is expedient to admonishe this one thing: that when a man hath EXAMINED himselfe, it is not necessarye afterwarde, neither ought he when he CONFESSETH, to discourse through all these points: but it suffiseth to accuse himselfe onely of those, whereof in his Examining he found himselfe faulty. For it is not meant by this EXAMEN, to make mens CONSCIENCES become scrupulous, but only to set down that which may serue for al:

F4 although

although it is certaine that in many of these pointes all persons are not wonte to offende.

Of the sorrowe for Sinnes.

Chap. 13.

After that thou hast examined thy selfe: making reflection on those sinnes which thy Conscience is a witnesse of against thee: First thou shalt conceiue thereof a confusion of thy selfe: Considering thy smal amendment and spiritual profite, whereas going so ofte to Confession, notwithstanding thou neuer wantest matter to Confesse, but rather alwaies findest in thy selfe the very same defectes. For which cause thou hast great cause to feare, that thou goest not with that sorrowe and effectual purpose which

which were conuenient, but rather for a certaine custome: Wherefore thou regarding so litle thy amendment: it is to be feared, that God will withdrawe frō thee his grace, and it shall be saied vnto thee: Because thou art lukewarme, I will beginne to vomit thee forth.

Then Considering the greates bonde thou hast towards the Diuine goodnesse, and howe much thy most louing Redeemer, hath donne and suffered for to drawe thee to his loue, & to the obseruation of his holy Cōmaundements: seeing howe thou doest thus render him euill for good: thou shalt conceiue sorrowe of thy so great malice and ingratitude: & humbly asking pardon, thou shalt desire him, that he will voutsafe with his Heauenly grace to reforme thy affections and euil inclinations: that

100 A TREATISE Chap. 14
for the time to come thou maiest
no more offend him.

Finally thou shalt make a firme
purpose to amend thy life, asking
of his Diuine Maiestye Grace and
helpe for that effecte.

Of Confession.

Chap. 14

WHEN thou goest to
CONFESSION, confi-
der that whensoever thou goest to
receiue this Sacrament, thou goest
to washe thy selfe in the Bloode of
CHRIST our Sauour, the vertue
whereof worketh in the SACRA-
MENTS. See therefore with howe
great reuerence & thanks-giuing
thou oughtest to goe to receiue
such a Medicine, which so deerely
cost

Chap. 14 OF CONFESSION. 101
cost him who made it for thee.

Then in Confession it selfe thou
shalt indeuour to obserue three
things.

First: to Confesse intirely all thy
finnes which thou doest remem-
ber, and of which thy Conscience
hath remorse. Explicating with al
the kindes of them, the number,
and the necessarye circumstances,
as much as possibly thou canst.

Secondlye, to procure a plain-
nesse and clearenesse in speaking,
which may proceede from an er-
nest desire of beeing well vnder-
stode, to the ende that thou mai-
est be the better holpen and dire-
cted by thy GHOSTLY FA-
THER: Whereas the Scripture sai-
eth: *Qui abscondit scelera sua non
dirigetur.* Who hideth his offen-
ces, shall not be directed. Thou
must therefore tell them sincerely
not

not hiding, not excusing, nor diminishing any thing: without superfluous wordes, or telling of stories, which make not to the matter: & much lesse telling the finnes of others, but accusing thy selfe alone.

Thirdly thou must goe to Confession, with preparation not onlie to receiue the Penance, & to make such Satisfaction as thy Confessor shall enioine thee: but also to admitte all the aduises and remedies which for thy finnes, and greater Spirituall good shall be giuen thee by the same. For all in vaine doth a sicke person open his infirmities to the Physitian, if afterward he refuse to take the Medicines, and to obserue the orders & rules which the Physitian hath prescribed.

Of

Chap. 15

AFTER thou hast made thy Confession, thou must procure to obserue three thinges.

The first is, presentlye to perfourme the Penance enioined, renewing thy purpose of abstaining from those finnes which thou hast Confessed, and from all others: & of auoiding the occasions of the same.

The second is, that thou take such meanes, as may helpe thee for thy amendment: hauing particular regard of some defectes which thou thinkest are the cause & roote of all the rest, & procuring to arme thy selfe against the same.

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1 The remedies which maye be vsed for to roote out anye vice, or imperfection, are either generall or particular. Amongest those which are generall, the first is: a firme resolution not to committe anye more the same sinne: which purpose thou must often renue, especially in the MORNING, and whensoever it happneth that thou fall into the same.

2 It will helpe much, to flye the occasions, which are wonte to induce vnto the same sin: as sportes, euill-companye, familiaritye with suspected persons, curiosity in beholding or hearing, and ouermuch talke: for it is written, that Deathe entereth in by the Windowes.

3 It auaieth also much, diligentlye for to resiste at the verye beginning of the temptations, driving awaye from thee the sparke
of

of the euell thought, before it enter and set fire on thy HEART. Which a man maye doe by present recourse vnto PRAIER, or by naming the most Holye name of IESVS, or by signing himselfe with his Holye S I G N E, or by present setting before his eyes the pittifull figure of C H R I S T on the C R O S S E, Wounded and peirfed for the punishment of our sinnes.

4 Verie profitable also for the conseruing of the purpose of not offending G O D, is the often hearing of the Worde of G O D, and reading of good B O O K E S, & auoiding to read euil & vaine or lasciuious B O O K E S: For the Worde of G O D collecteth the H E A R T, mitigateth P A S S I O N S, and filleth our W I L L with good and Holy desires.

5 To the same ende helpeth also to goe alwaies in the presence of god, as of a witnes of our thoughts and operations, of whom after we are to be iudged.

6 When any person feeleth any rebellion of the fleshe: very profitable it is to vse the body with austeritie, as well in Sleeping, Eating, Drincking, and Cloathing, as in other things which might be pleasing thereunto. For whereas the fleshe is a nourisher and kindler of al disordered Passions: howe much the more weake and feeble it shall be: so much the more feeble and fainte will the Passions bee also, which from thence shall proceed.

7 It is a very great remedye also for to shunne idlenesse, which is the fountaine & foode of all vices, alwaies procuring to haue some honest exercise of minde or body,
that

that the *Diuell* maye neuer finde place in the soule.

8 Much also helpeth heereunto, the consideration of such thinges, as may induce a man vnto feare: as of Death, of the finall Iudgement, and of the paines Euerlasting, prepared for sinners. Or the consideration of the benefits of God, and of his Diuine promises, for to stirre vs vp vnto his loue, and to the hatred of all that which is offensive to his Diuine goodnesse.

9 Finally a most effectuell remedie is to frequent the vse of the most holy Sacraments of Confession and Communion. For (as the Apostle saith) the principall remedie against sinne, is the grace of God, which by these Sacraments is obtained: besides that they be instituted by Christ our Sauour, as certaine Heauenly medicines, not only

Chap. 15 OF CONFESSION. 108

ly for to deliuer vs from finnes: but also for to heale our disordered affections, to suppress our passions, to remedy our weakenesse: and finally, as certaine kindlers of loue, whereby our WILL beeing inflamed, maye more easiely resist our euill inclinations, and ouercome all the temptations of the Worlde, the Fleshe and the Diuell.

Besides all these there bee also other remedies more particular & proper for euery defecte, which maye be vsed and applied according to the counsaile of the Confessor. And both these and the other also ought to bee admitted with great courage and perseverance, & with a sure hope of victory, grounded on the helpe & grace of Christ our Lord.


The third and last thing which a man ought to obserue after Confession

Chap. 15 OF CONFESSION. 109
fession (because it is written) that it is not sufficient to forsake euell, but it is necessarye also for to doe good:) is, for to vse all manner of diligence for the recompence of finnes which we haue committed in the time past, with newe seruices and seruour: and to procure by the memory of the euills committed, to become euery daye more humble and seruient in the exercise of good Workes: occupying our selues not onelie in workes of Penance, and of Deuotion, but more particularly in the workes of Charity, & mercy towards our Neighbour. For as it is written, They which shall vse mercy, shall also finde mercye before

Almighty
God.

A
MEDITA-
TION FOR THE HOLIE
COMMUNION.

THE PREPARATION FOR
the Meditation.

 HEREAS such is the excellency of the Sacrament of the BODY and BLOOD of our LORD, that if thou hadst all the purity of Angels, and the holinesse of Saint IOHN BAPTIST: thou shouldest notwithstanding in no sorte bee worthy to receiue it: for this cause in that wherein humaine frailtye doth faile (whereas our LORD wil so haue it, and so commaundeth) thou shalt runne vnto the helpe of his grace, asking him a great hunger

112 A MEDITATION

ger and burning desire of this holy Meate, and that with a most profound humilitie & reuerence thou maiest approach to this Sacrament, to the ende that it may worke in thee thole effectes, which it vseth to cause in the worthy recciuers.

Pointes for the Meditation.

THINKE with thy selfe that thou art inuited of our Lord, that thou maiest be made worthy to sit in the company of the Angels at his Table, by thole most louing wordes: *Venite, comedite Panem meum, & bibite vinum quod misui vobis. Comedite amici, & bibite, & inebriamini carissimi.* Come, eate my Breade, and drinke the Wine, which I haue mingled for you. Eate O my frindes, and drinke, and fill your selues O my dearest.

2 Con-

FOR COMMVNION. 113

2 Consider how pretiouse a meat this is, and howe dainty a banquet, to the which our LORD inuiteth thee, that thou maiest be fed therewith. And verilie it is no other, but thy very LORD & God, which was made man for thee: and thou a creature so weake, and full of all malice & filth, goest for to receiue thy Creatour and Maker, that infinite power, and soueraigne beuty: thou miserable man, goest to receiue that God which hauing created thee according to his owne Image, & afterward, for the great loue he beareth thee, hauing taken vpon him thy nature and likenesse, desireth to come and dwell with thee, that thou maiest bee vnited vnto him, in such sort that thou maiest become one selfe-same thing with him. And if that good ZACHARVS esteemed himselfe
happy

happy, onely because he might see Christ: what felicitye is that of a Soule, that shee maye when shee pleaseth conuerse with her God, speake vnto him face to face, and harbour him in her very breast!

3 But on the other-side if Saint IOHN BAPTIST sanctified in his Mothers wombe, and chosen of God for his fore-runner, thought not himselfe woorthy to touche Christ, nor to loose the latchet of his shoes: howe shall I vncleane sinner presume to touche him, and to receiue him in my house!

4 If Saint PETER prince of the Apostles, reputed himselfe vnworthy that Christ should remaine in his shippe, saying: *Exi a me, quia homo peccator sum Domine*: Depart from me O Lord, for I am a sinner: What shall I a miserable wretche say, and howe shall I presume to
 approche

approche vnto him, and to receiue him within my Soule!

5 If for to eat the Loaves of *Proposition* were necessary so great puritye and cleanness (as sayed ACHIMELECH the high priest to DAVID) *Si mundi sunt pueri, mancent*: What shall I doe, a filthy sinner, howe shall I frame to eat with my vncleane mouth, the Breade of Angells!

6 If for the eating of the Paschal Lambe which was a figure of this Diuine Sacrament, it was necessary for to eat it with wilde Lettice, with Vnleauened Bread, and with the Loines girded, and so many other obseruations which the holie Scripture setteth downe: how shall I presume to drawe neere for to eat the true Lambe without spot, which is the Sonne of God, without hauing sorrowe for my sinnes,
 G and

and without procuring to be free from the leauen & malice of sin, & knowing my selfe to be so far from that purity which is required for to receiue this most diuine Sacramēt!

7 If Oza the Priest only because he touched the Arke of the Testament, not with such reuerence as he ought, was punished by God so seuerely with sodaine death: howe much more iustly ought I to feare, who not only go to touch the Arke of the testamēt, but the most diuine Body of Christ our Lorde, the true Arke, in whom are laide vp all the treasures of the wisdom of God.

8 If the *Bethsamites* were also punished so seuerely by God, with the death of fifty thousand of them onely because they had beholden curiously & without reuerence the Arke of the Testament: how much greater reason haue I of feare to
come

come to this Diuine Sacrament, which I must not only behold, but touche also, and receiue within my Soule!

9 After this, reflecting thy eies vpon thy selfe, see a little what life thou hast lead, and consider howe ofte thou hast made more account of a point of honour or credit of a little chaffe of worldly interest, & of the dirte of carnal delights, than of the grace & friendship of God, of the glory & blisse euerlasting: thou bearest the name of a Christian, but thy workes were indeede rather of a *Diuell*: wherefore thy life hath bin rather after the maner of those infernall ministers, which making shewe of worshiping Christ, saide vnto him: *Aue Rex Iudeorum*: And on the other-side spat in his face, and buffeted him.

10 Thou therefore being such a
G 2 one

one, with what face wilt thou come to this Sacred Table, & presume to bring into thy House that mirror of infinite purity & cleanness, and to lodge the euerlasting Worde Incarnate in that House which hath beene a harbour of beastes, and a nest of serpents.

11 On the other-side, although thou knowe thy selfe thus miserable, and vnworthy of all good: yet must thou not for all this refraine, but with greater confidence repaire vnto thy God: Considering that that Lord which with so great & louing kindnesse inuiteth thee, is the very same which traueled in this worlde, and holdeth the same Doctrin now in Heauen, which he taught here in Earth: & beareth vs the same loue, & the same care, and desire which heere belowe he had for to saue sinners.. He therefore

fore saide when he was amongst vs. Those that are in health haue no need of the Paistion, but those which are sicke. And in like manner. I am come not to cal the iust, but those which are sinners. And in another place: Come vnto me all you which labour & are burdened, and I will refreshe you: So good also is this Lord, that he neuer reiected any Sinner, or Weakeling, which was desirous to come vnto him. Wherefore hee refused not MARY MAGDALEN, nor the *Lep- per*, nor the *Woman* which by touching him, was cured of the fluxe of blood: yea rather, as we reade, al the blind, lame, & other diseased persons sought to go vnto christ, & to touche him: for out of him there issued a vertue which healed all.

12 Then, O my Lord God, I am infirme, & weake, I haue great
G 3 neede

neede for to come vnto thee my true Phisition: if I be a sinner I must go & seek out him which may iustifie me: if I be full of disordered passions, & grieuouſly loaden with the weight of my ſins: to who ſhould I runne for eaſe, but vnto thee, who only canſt & wilt helpe me! Farre greater are my ſinnes than thoſe of MARY MAGDALEN: a more vgly *Leper* I am, than he which came vnto thee: and in my ſoule I ſuffer another manner of fluxe, and farre more dangerous than that *Woman*. I am alſo blind when I ſee not thee my true light: I am lame when I walke not with paces of loue towards thee: I am maimed, when I exercise not my ſelfe in good works, & doe not helpe my Neighbours as I ought. And therefore al theſe my neceſſities and infirmities, doe force me to run vnto thee for helpe and

and remedye hauing confidence in thy goodneſſe, that as thou didſt not reiecte them, ſo thou wilt not reiecte me: becauſe thou ſaidſt with thy moſt holy Mouth: That thoſe which come vnto thee, thou wilt neuer caſt forth.

The Praier.

WITH verie great reaſon ſweete LORD, that holy Prophet, aſtoniſhed at thy great goodneſſe, and at thy exceding loue which thou beareſt towards man ſpoke thoſe wordes: *Quid eſt homo quia magnificas eum, aut quid apponis erga eum cor tuum:* What am I O my God, of what worth or merite, that thou the moſt bleſſed & moſt

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glorious God, who hast no neede of me, nor of anye thing of mine, shouldst haue me in such estimation, & procure in all manner possible to exalt me and magnifie me, & communicate thy selfe, & what soeuer is thine so liberallye vnto me! What am I but a little dust and ashes! And if I will compare my selfe vnto the height of thy Godhead, I shal vtterly fail in my sight, & knowe my selfe altogether to be nothing. And yet notwithstanding behold thou inclinest the heauens, and voutfairst to come vnto me, to repaire the ruines of my Soule, and to washe awaye, not with the water of the Red-Sea, but with thy owne Blood, my filthinesse: & to satisfy my deadly hunger, not with the *Manna* of the desert, but with thy owne super substantiall & most Diuine fleshe. If that good *Centu-*
tion,

tion, whose faith thou preferredst before all *Israell*, vnderstanding that thou wert comming vnto him thought not himselfe worthy that thou shouldst come neere vnto his house: and thy holy *Forerunner* which was sanctified before hee was borne, & then whom amongst all men there was not a greater, when hee sawe thee come vnto him, did prostrate himselfe with so great humility at thy feete, saying: *Tu venis ad me!* How much more I miserable wretche, all borne in sinne, and of so many seuerall ingritudes and offences towardes thee, as haue beene thy benefites towardes me, which I haue repaid with so vnworthy exchange: I which for my wickednesse am not worthy to lifte vp my eies vnto Heauen, nor that the earth should vpholde me: and if thou wouldest
 enter

enter into iudgement with me, all
 the paines of this, and of the other
 life, were not sufficient for to pu-
 nish the thousand part of my de-
 merites, thou comming with so
 great loue and gentlenesse vnto
 me: ought to prostrate my selfe vn-
 to the earth: yea, if it were possible
 to lay my selfe vnder the earth, &
 with farre greater reason and mar-
 uaile, crye out, *Domine tu uenis ad*
me! O LORD dost thou come to
 mee! I am not worthy that thou
 enter into my House, but speake

but one only Worde, &
 my Soule shall
 be safe.

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